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MISCELLANY.

Memoir of the Rev. WILLIAM TENNENT, late Minister of the Gospel at Freehold, New-Jersey.

(Concluded from page 101.)

WHILE on this subject, we may introduce another anecdote of this wonderful man, to show the dealings of God with him, and the deep contemplations of his mind. He was attending the duties of the Lord's Day in his own congregation, as usual, where the custom was to have the morning and evening service with only half an hour's intermission to relieve the attention. He had preached in the morning, and in the intermission had walked into the woods for meditation, the weather being warm. He was reflecting on the infinite wisdom of God, as manifested in all his works, and particularly in the wonderful salvation through the death and sufferings of his beloved Son. This subject suddenly opened on his mind with such a flood of light, that his views of the glory and the infinite majesty of Jehovah, were so inexpressibly great, as entirely to overwhelm him; and he fell almost lifeless, to the ground. When he had revived a little, all he could do was to raise a fervent prayer, that God would withdraw himself from him, or that he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm; and seemed to be overcome with astonishment, that a creature so unworthy and insufficient, had ever dared to attempt the instruction of his fellow-men in the nature and attributes of so glorious a Being. Overstaying his usual time, some of his elders went in search of him and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and, after some time, brought him to the church, and supported him to the pulpit, which he ascended on his hands and knees, to the no small astonishment of the congregation. He remained silent a considerable time, earnestly supplicating Almighty God to hide himself from him, that he might be enabled to address his people, who were by this time lost in wonder to know what had produced this uncommon event. His prayers were heard, and he became able to stand up, by holding the desk. He now began the most affecting and pathetic address that the congregation had ever received from him. He gave a surprising account of the views he had of the infinite wisdom of

God; and greatly deplored his own incapacity to speak to them concerning a Being so infinitely glorious beyond all his powers of description. He attempted to show something of what had been discovered to him of the astonishing wisdom of Jehovah, of which it was impossible for human nature to form adequate conceptions. He then broke out into so fervent and expressive a prayer, as greatly to surprize the congregation, and draw tears from every eye. A sermon followed, which continued the solemn scene, and made very lasting impressions on all the hearers.

The great increase of communicants in his church was a good evidence of his pastoral care and powerful preaching, as it exceeded that of most churches in the synod; but his labours were not confined to the pulpit. He was indefatigable in his endeavours to communicate in private families a savour of the knowledge of spiritual and divine things. In his parochial visits he used regularly to go through his congregation in order. He earnestly pressed it on the conscience of parents to instruct their children at home, so as gradually to expand their minds, and prepare them for the reception of the more practical doctrines of the gospel. In this, Mr. T. has presented an excellent example to his brethren in the ministry; for certain it is, that more good may be done in a congregation by this domestic mode of instruction, than any one can imagine who has not made the trial.

Mr. Tennent was remarkably distinguished for a pointed attention to the particular circumstances and situation of the afflicted, either in body or mind; and would visit them with as much care and attention as a physician; and frequently indeed proved an able one to both soul and body. But his greatest talent was that of a peace-maker, which he possessed in so eminent a degree, that probably none have exceeded, and very few have equalled him in it. He was sent for, far and near, to settle disputes, and heal difficulties which arose in congregations; and, happily for those concerned, he was generally successful. Indeed, he seldom would relinquish his object until he had accomplished it.

Mr. Tennent was a man of the most scrupulous integrity; and though of a very grave deportment, had a remarkably cheerful disposition, and generally communicated his instructions with so much pleasantry, as greatly to gain the affection of all with whom he conversed, especially of children and young people. In all his intercourse with strangers and men of the world, he so managed his conversation, that, while he seldom neglected a proper opportunity to impress the mind with serious things, he always made them covet his company rather than avoid it; well knowing that there is a time for all things, and that even instruction and reproof, to be useful, must be prudently and seasonably given.

An instance of this disposition occurred in Virginia. The late Rev. S. Blair and Mr. T. were sent by the synod on a mission into that province. They stopped one evening at a tavern for the night, where they found a number of guests, with whom they supped in a common room. After supper cards were introduced, when one of the gentlemen politely asked them if they would not take a cut with them, not knowing that they were clergymen. Mr. T. pleasantly answered, "With all my heart, gentlemen, if you can convince us that thereby we can serve our Master's cause, or contribute any thing towards the success of our mission." This drew some smart reply from the gentleman; when Mr. T. with solemnity added, "We are ministers of the gospel of Jesus Christ:—we profess ourselves his servants; we are sent on his business, which is to persuade mankind to repent of their sins, to turn from them, and accept of that happiness and salvation which is offered in the gospel." This very unexpected reply, delivered in a very tender, though solemn manner, and with great apparent sincerity, so engaged the gentleman's attention, that the cards were laid aside, and an opportunity was afforded for explaining, in a sociable conversation during the rest of the evening, some of the leading doctrines of the gospel, to the satisfaction and apparent edification of the hearers.

Resignation to the will of God, was among the excellent graces that adorned the character of this man of God. He had been tried in various ways; but domestic afflictions, as yet, had not been laid upon him. The time, however, was now come, when his character was to be brightened by a severe test of his resignation and obedience. His youngest son, who was one of the handsomest of men, had just commenced the practice of physic; was married, and had one child. To the great distress of the parents, he discovered no regard to the things that belonged to his eternal peace. Wholly negligent of religion, he indulged, without restraint, in the gaiety and follies of the world. The pious father was incessant at the throne of grace in behalf of his dissipated son; and was continually entertaining hopes that God would arrest him in his career, and bring him into the church of Christ, that he might die in peace, under the consoling hope of meeting his dear child in a better world. God, however, had determined otherwise; and the son, while engaged in inoculating a number of persons in his father's neighbourhood, was seized, in an unusually violent manner, with a raging fever. With the disorder he was brought to a sudden and alarming view of his lost condition. His sins were all set in dread array against him. A horrible darkness fell on him, so as to make him the dreadful example of a convinced sinner, trembling under the confounding presence of an angry God. The pious father was constantly in prayer and supplication, that God would have mercy upon him. He seldom left the side of his bed. For many days the fever

raged with unabated fury; but the immediate distresses which it occasioned, were lost in the severer pains of an awakened conscience. Such was the height to which his anguish arose, that his bed was shaken by the violent and united convulsions of mind and body. The parents were touched to the quick; and their unqualified submission to a sovereign God was put to the most rigorous proof; but God, in his infinite mercy, was at last pleased to hear the many prayers put up for the relief of the poor sufferer. His views of the lost state of man,—of the only means of salvation through the death of a Saviour; of the necessity of the inward regenerating grace, became clear and consistent. He now saw that salvation, which he had deemed almost or altogether hopeless to him, was possible. His mind became calm, and he attended to religious instruction and advice. In a short time he began to give as much evidence of a change of heart as a death-bed repentance (rarely to be greatly relied on) can easily afford. He sent for his companions in iniquity, and, notwithstanding his disorder, exerted himself to the utmost to address them, which he did in the most awful and impressive manner, as a person who, by the infinite mercy of a prayer-hearing God, had been delivered from a hell gaping to receive him. This happy change was a reviving cordial to the distressed father. His soul was overjoyed; his mind prepared to surrender the son of his advanced age to the God who gave him. After a few days more of severe suffering in body, but rejoicing in mind, the son was removed from time to eternity.

When Mr. Whitfield was last in this country, Mr. T. paid him a visit as he was passing through New-Jersey; and one day dined with other ministers, at a gentleman's house. After dinner, Mr. W. adverted to the difficulties attending the gospel-ministry; lamented that all their zeal availed but little; said that he was weary with the burdens of the day; declared his great consolation was, that in a short time his work would be done, when he should depart and be with Christ; he then appealed to the ministers if it was not their great comfort that they should soon go to rest. They generally assented, except Mr. T. who sat next to Mr. W. in silence; and by his countenance discovered but little pleasure in the conversation. On which Mr. W. tapping him on the knee, said, "Well! brother Tennent, you are the oldest man amongst us, do you not rejoice to think that your time is so near at hand, when you will be called home?" Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again; and Mr. T. again answered, "No, Sir, it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can,—as well as I can,—and to serve my Master as faithfully as I can, until he shall think proper to call me home." Mr. W. still urged for an explicit answer to his question, in case

the time of death were left to his own choice. Mr. T. replied, "I have no choice about it; I am God's servant; and have engaged to do his business as long as he pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man Tom into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, "Master, the sun is very hot, and the ploughing hard, I am weary of the work you have appointed me, and am overdone with the heat and burden of the day: Do, master, let me return home, and be discharged from this hard service?"—what would I say? Why, that he was a lazy fellow; that it was his business to do the work I had appointed him, until I should think fit to call him home." The pleasant manner in which this reproof was administered, rather increased the social harmony of the company; who became satisfied that it was very possible to err, even in desiring with undue earnestness "to depart and be with Christ," which in itself is "far better" than to remain in this imperfect state; and that it is the duty of the Christian in this respect to say, "All the days of my appointed time will I wait till my change come."

About the end of February, 1777, Mr. T. was suddenly seized with a fever, attended by violent symptoms. He sent for his physician, who was in the act of setting off for the legislature of the state. He called, but could only spend a few minutes with him. He, however, examined carefully into Mr. T.'s complaints, and with great candour informed his patient, that the attack appeared unusually violent; that the case required the best medical aid; he feared that, at his advanced age, there was not sufficient strength of nature to overcome so severe a shock. The good old man received this news with his usual submission to the divine will; he calmly replied, "I am very sensible of the violence of my disorder, and that it is accompanied with symptoms of approaching dissolution; but, blessed be God, I have no wish to live, if it should be his pleasure to call me hence."

During his whole sickness, he continued perfectly resigned to the divine will, until death was swallowed up in victory, on the 8th day of March, 1777. His body was buried in his own church at Freehold, a numerous concourse of people attending his funeral.

Mr. T. was rather more than six feet high; of a spare thin visage, and of an erect carriage. He had bright, piercing eyes. His general countenance was grave and solemn, but at all times cheerful with his friends. He appeared, in an extraordinary manner, to live above the world. He seemed habitually to have such clear views of spiritual and heavenly things, as afforded him much of the foretaste of them. His faith was really "the substance of things hoped for, and the evidence of things unseen." Literally his daily walk was with God; and he lived "as seeing

Him who is invisible." The divine presence with him was frequently manifested in his public ministrations, and in his private conduct. His ardent soul was seldom satisfied, unless he was exerting himself in some way or other in rendering kind offices of friendship, both in spiritual and temporal things, to his fellow-men. Take him in his whole demeanour and conduct, there are few of whom it might more emphatically be said, that he lived the life, and died the death of the righteous.

EXTRACT FROM CHALMERS' DISCOURSES.

On the Folly of Men measuring themselves by themselves.

"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

2 CORINTHIANS X. 12.

LET it not be said of those, who, in the more exalted walks of life, can look to few or to none above them, that they can derive no benefit from the principle of my text, because they are placed beyond the reach of its application. It is true of him who is on the very pinnacle of human society, that standing sublimely there, he can cast a downward eye on all the ranks and varieties of the world. But, though in the act of looking beneath him to men, he may gather no salutary lessons of humility—the lesson should come as forcibly upon him as upon any of his fellow mortals, in the act of looking above him to God. Instead of comparing himself with the men of this world, let him leave the world and expatiate in thought over the tracks of immensity,—let him survey the mighty apparatus of worlds scattered in such profusion over its distant regions; let him bring the whole field of the triumphs of his ambition into measurement with the magnificence that is above him and around him,—above all, let him rise through the ascending series of angels, and principalities, and powers, to the throne of the august monarch on whom all is suspended,—and then will the lofty imagination of his heart be cast down, and all vanity die within him.

Now, if all this be obviously true of that vanity which is founded on a sense of our importance, might it not be as true of that complacency which is founded on a sense of our worth? Should it not lead us to suspect the ground of this complacency, and to fear lest a similar delusion be misleading us into a false estimate of our own righteousness? When we feel a sufficiency in the act of measuring ourselves by ourselves, and comparing ourselves among ourselves, is it not the average virtue of those around us that is the standard of measurement? Do we not at the time, form our estimate of human worth upon the character of man as it actually is, instead of forming it upon the high

standard of that pure and exalted law which tells us what the character ought to be. Is it not thus that many are lulled into security, because they are as good or better than their neighbours? This may do for earth, but the question that we want to press is, will it do for Heaven? It may carry us through life with a fair and equal character in society, and even when we come to die, it may gain us an epitaph upon our tombstones. But after death cometh the judgment; and in that awful day when judgment is laid to the line and righteousness to the plummet, every refuge of lies will be swept away, and every hiding-place of security be laid open.

Under the influence of this delusion, thousands and tens of thousands are posting their infatuated way to a ruined and undone eternity. The good man of society lives on the applause and cordiality of his neighbours. He compares himself with his fellow-men; and their testimony to the graces of his amiable, and upright, and honourable character, falls like the music of paradise upon his ears. And it were also the earnest of paradise, if these his flatterers and admirers in time were to be his judges in the day of reckoning. But, alas! they will only be his fellow-prisoners at the bar. The eternal Son of God will preside over the solemnities of that day. He will take the judgment upon himself, and he will conduct it on his own lofty standard of examination, and not on the maxims or the habits of a world lying in wickedness. O ye deluded men! who carry your heads so high, and look so safe and so satisfied amid the smooth and equal measurements of society—do you ever think how you are to stand the admeasurement of Christ and of his angels? and think you that the fleeting applause of mortals, sinful as yourselves, will carry an authority over the mind of your judge, or prescribe to him that solemn award which is to fix you for eternity?

The fall of Adam is represented in the Bible, as that terribly decisive event, on which took place this deep and fatal unhingement of the moral constitution of our species. From this period the malady has descended, and the whole history of our world gives evidence to its state of banishment from the joys and the communications of paradise. Before the entrance of sin did God and man walk in sweet companionship together, and saw each other face to face in the security of a garden. A little further down in the history, we meet with another of God's recorded manifestations. We read of his descent in thunder upon mount Sinai. O what a change from the free and fearless intercourse of Eden! God, though surrounded by a people whom he had himself selected, here sits, if we may use the expression, on a throne of awful and distant ceremony: and the lifting of his mighty voice scattered dismay among the thousands of Israel. When he looked now on the children of men, he looked at them with an altered countenance. The days were, when they talked

together in the lovely scenes of paradise as one talketh with a friend. But, on the top of Sinai, he wraps himself in storms, and orders to set bounds about the mount, lest the people should draw near, and God should break forth upon them.

But we have an evidence to our state of banishment from God, which is nearer home. We have it in our own hearts. The habitual attitude of the inner man is not an attitude of subordination to God. The feeling of allegiance to him is practically and almost constantly away from us. All that can give value to our obedience, in the sight of an enlightened Spirit who looks to motive, and sentiment, and principle, has constitutionally no place, and no residence in our characters. We are engrossed by other anxieties than anxiety to do the will, and promote the honour, of him who formed us. We are animated by other affections altogether, than love to him, whose right hand preserves us continually. That Being by whom we are so fearfully and wonderfully made; whose upholding presence it is that keeps us in life, and in movement, and in the exercise of all our faculties; who has placed us on the theatre of all our enjoyments, and claims over his own creatures the ascendancy of a most rightful authority;—that surely is the Being with whom we have to do. And yet, when we take account of our thoughts and of our doings, how little of God is there! In the random play and exhibition of such feelings as instinctively belong to us, we may gather around us the admiration of our fellows: and so it is in a colony of exiled criminals. But as much wanting there, as is the homage of loyalty to the government of their native land; so much wanting here, is the homage of any deference or inward regard, to the government of Heaven. And yet this is the very principle of all that obedience, which Heaven can look upon. If it be true that no obedience is rewardable by God, but that which has respect unto God, then this must be the essential point on which hinges the difference between a rebel and a loyal subject to the supreme Lawgiver. The requirement we live under is to do all things to his glory; and this is the measure of principle and of performance that will be set over you: and tell us, ye men of civil and relative propriety, who, by exemplifying in the eye of your fellows such virtue, as may be exemplified by the outcasts of banishment, have shed around your persons the tiny lustre of this world's moralities; tell us how you will be able to stand such a severe and righteous application? The measure by which we compare ourselves with ourselves, is not the measure of the sanctuary. When the judge comes to take account of us, he will come fraught with the maxims of a celestial jurisprudence, and his question will be, not what have you done at the shrine of popularity,—not, what have you done to sustain a character amongst men,—not, what have you done at the mere impulse of sensibilities however amiable, or of native principles however upright, and elevated, and manly,

—but what have you done unto me? how much of God, and of God's will, was there in the principle of your doings? This is the heavenly measure, and it will set aside all your earthly measures and comparisons. It will sweep away all these refuges of lies. The man whose accomplishments of character, however lively, were all social, and worldly, and relative, will hang his head in confusion when the utter wickedness of his pretensions is thus laid open,—when the God who gave him every breath, and endowed him with every faculty, inquires after his share of reverence and acknowledgment,—when he tells him from the judgment-seat, I was the Being with whom you had to do, and yet in the vast multiplicity of your doings, I was seldom or never thought of,—when he convicts him of habitual forgetfulness of God, and setting aside all the paltry measurements which men apply in their estimates of one another, he brings the high standard of Heaven's law, and Heaven's allegiance to bear upon them.

It must be quite palpable to any man who has seen much of life, and still more if he has travelled extensively, and witnessed the various complexions of morality that obtain in distant societies,—it must be quite obvious to such a man, how readily the moral feeling, in each of them, accommodates itself to the general state of practice and observation,—that the practices of one country, for which there is a most complacent toleration, would be shuddered at as so many atrocities in another country,—that in every given neighbourhood, the sense of right and of wrong, becomes just as fine or as obtuse as to square with its average purity, and its average humanity, and its average uprightness,—that what would revolt the public feeling of a retired parish in Scotland as gross licentiousness or outrageous cruelty, might attach no disgrace whatever to a residenter in some colonial settlement,—that, nevertheless, in the more corrupt and degraded of the two communities, there is a scale of differences, a range of character, along which are placed the comparative stations of the disreputable, and the passable, and the respectable, and the superexcellent; and yet it is a very possible thing, that if a man in the last of these stations were to import all his habits and all his profligacies into his native land, superexcellent as he may be abroad, at home he would be banished from the general association of virtuous and well ordered families. Now all we ask of you is, to transfer this consideration to the matter before us,—to think how possible a thing it is, that the moral principle of the world at large, may have sunk to a peaceable and approving acquiescence in the existing practice of the world at large,—that the security which is inspired by the habit of measuring ourselves by ourselves, and comparing ourselves amongst ourselves, may therefore be a delusion altogether,—that the very best member of society upon earth, may be utterly unfit for the society of heaven, that the morality which is current here, may depend upon totally

another set of principles from the morality which is held to be indispensable there ;—and when we gather these principles from the book of God's revelation,—when we are told that the law of the two great commandments is, to love the Lord our God with all our strength, and heart, and mind, and to bear the same love to our neighbour that we do to ourselves,—the argument advances from a conjecture to a certainty, that every inhabitant of earth, when brought to the bar of Heaven's judicature, is altogether wanting ; and that unless some great moral renovation take effect upon him, he can never be admitted within the limits of the empire of righteousness.

FOREIGN INTELLIGENCE.

SURVEY OF MISSIONARY STATIONS.

(Continued from page 110.)

BLACK SEA.

No Missionary Society has yet established itself on the immediate shores of this Sea. The Missionaries of the Edinburgh Society have, however, visited its northern coasts, from one of the Stations in Russian Tartary ; and the Church Missionary Society is about to fix one of its representatives at Constantinople. On the southern shores of this Sea, there is, as it appears from Mr. Jowett's communications from Constantinople, to Diarbekir and Mosul, a body of Christians, who would "embrace, with simplicity of heart and ardour of spirit, any thing that came in the form of pure Christianity, especially the Scriptures." The countries bordering on this Sea present, therefore, an important sphere of labour. In this labour, the Russian and the Malta Bible Societies will, doubtless, take an efficient share.

CHURCH MISSIONARY SOCIETY.

Constantinople.—The chief city of the Turkish empire—its situation and appearance peculiarly grand ; but the buildings disappoint expectation, on a nearer approach—the walls are washed by the Sea of Marmora, separated from the Black Sea by a narrow strait of a few miles long—inhabitants computed at 400,000 : of whom, 200,000 are Turks ; 100,000 Greeks ; and the remainder, Jews, Armenians, and Franks.—1818.—James Connor.—The Rev. James Connor left London on the 12th of November, 1817 ; with a view to labour with Mr. Jowett, at Malta, or wherever it might appear expedient. He reached

Malta on the 4th of January of last year ; his course having been by way of Paris and Marseilles. Baron Sylvestre de Sacy, at Paris, entered zealously into his views ; and very kindly furnished him with letters of introduction, likely to be of service to him.

Soon after Mr. Connor's arrival at Malta, he was compelled, by the state of his health, to retire, very reluctantly, from the work on which he had just entered ; and to seek repose in the more genial climate of the Bay of Naples. On the 3d of March he left Malta ; and returned on the 30th of October, greatly recovered.

On mature deliberation, it appeared that Constantinople combined most advantages, with reference both to the health of Mr. Connor and to his probable usefulness, of any other Station in these Seas. Committing their plans and labours, therefore, to the blessing of their Heavenly Master, Mr. Connor left Malta for Constantinople, on the 18th of November, about a fortnight before Mr. Jowett sailed for Alexandria.

The considerations, with respect to Constantinople itself, which led to this determination, will be seen in the following extract of a letter written by Mr. Connor a few days before he sailed :—

“Its central situation, its extensive commerce, the great influence of foreign merchants and travellers, and the facility of communication with the north of Europe, the shores of the Black and Caspian Seas, and the most interesting countries of the Mediterranean, contribute to render Constantinople a commanding and most important post for observation and labour. It would also form a link, to combine the operations of the Russian and Malta Bible Societies—a combination, which the spiritual interests of these countries render so desirable and expedient. At Constantinople I should be brought into contact with the chief Greeks and Mahomedans ; and have the best opportunity of observing the present temper and character of the principal maintainers of both Creeds.”

NORTHERN ASIA.

In passing from the Black Sea to the almost boundless Steppes of Northern Asia, the language spoken in the newly-acquired provinces of Russia, through which the traveller will take his course, may remind him of that great kingdom which he will leave to the southward. Though not yet prepared to receive Christians in the capacity of Teachers of religion, Persia gives many encouraging indications, that the delusions of the False Prophet are losing their hold on the minds of the acute and intelligent, who have had the evidences and the character of Christianity brought into their view, by the able discussions among them of the late

Henry Martyn, and by the copies of the New Testament to which the labours of that distinguished man have given them easy access. It has been also said, that a Divan assembled, by direction of the Prince Royal, at Tebriz, had decided that Christ was a true Prophet, that the laws contained in the Gospel are just, and that it is unlawful to blaspheme these laws: it is added, that these decisions have received a legal form; and that the Prince, in consequence, punished one of his domestics for insulting a Christian. If these statements should prove to be correct, we may anticipate, at no remote period, a free entrance for Christianity into that kingdom. In the mean while, the Russian Bible Society and the Edinburgh Missionary Society are availing themselves of the various means of sending the New Testament and Tracts into Persia; and the Church Missionary Society is supplying Tracts, and has in view the translation of the Old Testament into Persian, and the establishment of a Mission with ultimate reference to that kingdom.

In addition to the exertions in behalf of the Heathens and Mahomedans of the Russian empire which are made by Russian Christians themselves, the United Brethren have long made some attempts among the Calmuck Tartars; and have been followed, in other quarters, by the Edinburgh and the London Missionary Societies.

EDINBURGH MISSIONARY SOCIETY.

This Society has three Stations, which lie on or near the Caspian Sea. Its sphere of labour has, of late, been much enlarged; and its prospects of success have brightened.

Karass.—In Russian Tartary—in the Government of Caucasus—between the Black and Caspian Seas.—1802.—Alexander Paterson, James Galloway.—The reports are increasingly encouraging. The Natives visit the Missionaries; and the Missionaries visit the villages, and travel into the surrounding Steppes. Education is successfully carried on. There is much of a spirit of inquiry among the Mahomedans, and some of them are convinced of the value of Christianity; but they are kept back by dread of their bigotted brethren. The New Testament and Tracts are, however, introduced even into the Schools of the Priests; and much may be expected from the blessing of God upon them.

The languages spoken in the mountains of Caucasus are very numerous. The Sacred Volume is not yet known among them; while Mahomedans successfully exert themselves to bring over these tribes to their false religion.

Astrachan.—A city of Russian Tartary, at the mouth of the Wolga, near the north-west shores of the Caspian.—1814.—Rev. Mr. Glen, John Mitchell, John Dickson.—This station, not being in the Ministry, the chapel was opened, by Mr. Glen, on the 12th

of October, with the regular dispensation of Christian ordinances. Mr. M'Pherson is to be sent out, to take charge of the youth connected with this Mission.

In the course of 1817, there had been printed 4000 Tracts, 2000 sheets of St. Matthew's Gospel in the Orenburg dialect, and 5000 copies of a second edition of the Tartar New Testament as far as Galatians: 4310 Books or Tracts had been bound and prepared for distribution: and 5348 Books or Tracts had been issued from the depository. Entire New Testaments, or portions of the Scriptures, formed a considerable part of these publications.

These books find their way, by means of Mahomedan merchants and pilgrims, to Bagdat, Persia, Bucharia, and even China. Brahmins and Jews also visit Astrachan, and become bearers of these treasures.

Every thing speaks the importance of Astrachan as a Station for diffusing Christian truth, by means of the press, throughout many parts of Asia.

Orenburg.—In Russian Tartary—the Capital of the Government of Orenburg, to the north-east of the Caspian—the great thoroughfare from Siberia to European Russia.—1814.—C. Fraser, G. M'Alpine. Walter Buchanan, a *Cabardian*.—Walter Buchanan continues faithfully to assist the Missionaries. A young Kirghisian, named Mollonazar, is become a convert from Mahomedanism; and labours constantly among his countrymen. Achmet, another Mahomedan, is promising; and has been often heard crying out, with seeming earnestness, "O God! never separate me from the New Testament!"

The Kirghisians seem about to receive the Gospel. A Chief of one of the Hordes which roam in the vicinity earnestly wishes for a Missionary.

Mr. Fraser had revised the New Testament, in the Orenburg dialect, as far as the Second Epistle to Timothy.

The Rev. Dr. Ross, as a Missionary; Mr. Gray, as a Catechist; and Mr. Selby, as a Settler; have been appointed to this Station.

LONDON MISSIONARY SOCIETY.

Irkutsk.—In Siberia, capital of the province, west of Lake Baikal—upward of 4000 miles E. of St. Petersburg—about 12,000 inhabitants—the chief mart of the commerce between Russia and China—the See of an Archbishop; and the seat of supreme jurisdiction over Eastern Siberia.—1817.—Edward Stallybras, Cornelius Rahmn.—Mr. Stallybras, from London, and Mr. Rahmn, from Gottenburg, having met at St. Petersburg, and obtained, through the friendship of Dr. Paterson and by the aid of the Russian Government, every thing necessary for their purpose, left that city, January 5, 1818, O. S. and arrived at Moscow

on the 15th. On the 17th they had the honour of an interview with his Imperial Majesty, who conversed with them freely on the object of their Mission; and assured them that every possible facility should be afforded them, both on their long journey, and after their arrival at Irkutsk. They reached their destination, by way of Perm, Tobolsk, and Tomsk, in good health, on the 30th of March; having been treated, every where on the road, with great kindness and attention.

UNITED BRETHREN.

Sarepta.—In Russian Tartary, near Czartizen on the Wolga.—1765.—J. G. Schill, Christian Huebner.—In the list for 1817, we gave some account of this Settlement. Nothing has since appeared from the Brethren relative to its immediate state and proceedings.

In the province of Irkutsk, in Siberia, near Lake Baikal, there are many tribes of Burats. Eleven of these tribes are named Chorin-Burats, and amount to 21,000 persons; all of the religion of the Lamas. There are many other tribes also of Burats in the province, each having its Taischi, or Prince; and called Shamans; that is, devotees to the antient Pagan superstitions of Siberia. They have no Priests; but the greater number have sorcerers, or Shamans. Upward of 100,000 males belong to the Burat nation.

Two Burat Nobles, Nomtu and Badma, Chiefs of Tribes, appear to have received the Gospel with all simplicity, on occasion of their being employed to translate it into their own tongue. They are now at St. Petersburg, under the instruction of the Rev. I. J. Schmidt, a Minister of the United Brethren. The Brethren will be hereby encouraged, it is hoped, to attempt a Mission among these people.

THIBET.

We have taken Thibet as a separate Division in this Survey, rather in the prospect of what it is likely hereafter to become, than for its present importance in the history of Missions. If a firm footing should be gained for Christianity in this country, it will open an access into Chinese Tartary, and into China itself, not at present enjoyed: and there are more indications of an ultimate Christian influence on Thibet, than have been before known. No Station is, indeed, as yet obtained in the country itself; but as the Church Missionary Society has an intelligent Missionary occupied in pursuits which have reference solely to the future good of Thibet, we have placed his Station under this head, though only on the borders of the country.

CHURCH MISSIONARY SOCIETY.

Titalya.—In the northern part of Rungporeon, the borders,

toward Nepaul.—1816.—Fred. Christian Gotthelf Schroeter.—Major Latter, the Commanding officer on this Station, was urgent for Mr. Schroeter to be fixed with him. He arrived there, accordingly, on the 29th of October, 1816.

From the 17th of March to the 5th of May, 1817, he passed in a journey, with Lieutenant Weston, who was engaged in a survey, in the Hill Country of Nepaul. An account of this journey is given in Appendix IX to the Eighteenth Report of the Society. Major Latter says of it—"He has laid a good foundation for acquiring the Thibet language: but what, in my opinion, is of more immediate consequence, he has, under the most favourable circumstances, made himself known to the people as a Missionary—as a Preacher of righteousness. He was every where received with attention and respect; and there appeared no unwillingness in the people to instruct him in the language of the country. They were very desirous that he should, in return, teach them English. This shows an inclination in them to be instructed, which we may afterward turn to great advantage."

(*To be continued.*)

CHURCH MISSIONARY SOCIETY.

Syrian Committee.

Among the singular occurrences of our day, the visit to this country of an eastern Ecclesiastic of high dignity, with the view of obtaining assistance in the melioration of the state of his people, is not a little remarkable. The Circular which follows will explain itself. It has been issued by some gentlemen who considered the opportunity of benefitting Syria, offered by the visit of the Archbishop, as too promising to be neglected.

Intellectual and Moral Improvement of Syria.

At a Meeting held on the 11th March, 1819, at Mr. Hatchard's, Piccadilly, Sir Alexander Johnstone, Knt. F. R. S. (late chief justice of Ceylon) in the chair, the following resolutions were passed unanimously:—

1st. That it appears to this Meeting, from various testimonies submitted to it, that the Syrian Archbishop of Jerusalem, the most Rev. Gregory Peter Giarve, now in London, has visited this country for a purpose which lays a forcible claim to the support of benevolent persons; that purpose being, the Intellectual and Moral Improvement of a numerous body of people.

2d. That this Meeting gives full credit to the following statement which has been laid before it, of the condition of the said people.—"There are in Syria and the neighbouring countries, about one million of persons who use the Carshun lan-

guage; that is, they speak Arabic: but in writing it they employ the Syriac characters. These people have but very few books among them; there being printing presses for the Carshun no where but at Rome, and at St. Antonio near Tripoli in Syria, and but a small number of books printed at these presses. The main body of the people are in consequence, in a lamentable state of ignorance; and their poverty is so great, that they have not the means of relieving themselves."

3d. That the state and condition of the people for whom this benefit of instruction is sought, are peculiarly worthy of commiseration and relief, as they inhabit, under circumstances of much difficulty and oppression, those very countries from which our own highest advantages were originally derived.

4th. That the Syrian Archbishop of Jerusalem having proposed to form a printing establishment at the place of his residence on Mount Lebanon, for the purpose of printing in Carshun, Elementary and other books, with the Holy Scriptures, in order to promote Education and Christian Knowledge wherever the Carshun is used, this Meeting cordially approve the said design.

5th. That a fund be now opened, for enabling the Archbishop to effect the objects proposed, and for promoting the intellectual and moral improvement of Syria: and that the application of said fund be entrusted to the charge of a committee.

(Signed)

ALEX. JOHNSTONE, *Chairman.*

A committee was appointed to carry the above resolutions into effect. Samuel Hoare, Esq. jun. has undertaken the office of Treasurer; and the Rev. Samuel Lee, M. A. Professor of Arabic in the University of Cambridge, will carry on as Secretary, the future correspondence with Syria.—*Lond. Miss. Register.*

AFRICA.

A new Mission for exploring the interior of Africa, is under the direction of Mr. Ritchie, late private secretary to our ambassador at Paris;—his companion and second is Lieut. Lyon; accompanied by M. Dupont, a French Naturalist, a surgeon, &c. The Bashaw and a military escort, attend them from Tripoli to Mourzok. May they succeed better than their predecessors, and prove pioneers to prepare the way of the Lord.—*Lond. Evan. Magazine.*

DOMESTIC.

Extracts from the Third Report of the Female Union Society, for the Promotion of Sabbath Schools.

(Continued from page 121.)

School No. XIII.—The Superintendent and Teachers of School No. 13 congratulate the Directress and all their fellow-labourers

upon the return of the third anniversary of the Sabbath School Union Society.

We hail with joy the return of that day on which we began to labour in the uncultivated field. Three years have we toiled, and we flatter ourselves we are just beginning to receive our reward. Our school at present is in a very flourishing condition; many of our children make rapid improvement, and are increasingly anxious to obtain knowledge.

We have a Superintendent, Secretary, and twenty regular Teachers; perfect harmony subsists among them, and their punctual attendance is a sufficient proof of their hearts being engaged in this labour of love.

Registered since the commencement of the school 316; dismissed and left 172; registered during the last year 78; dismissed 6; from 80 to 90 general attendants. Sum total of what has been committed, 18612 verses of Scripture; 3072 Hymns; 8448 M'Dowell's Questions, Watts' Historical Catechism, and 1065 Questions in the shorter.

School No. XIV.—Our school for the year past, has not been quite so large as formerly. Their attendance, as usual, has been irregular: yet we have some excellent specimens of improvement as it respects the memory. It would be gratifying to the Superintendent to give a precise account of the aggregate number of lessons that have been learned throughout the school the year past; but this is impracticable on account of the deficiency of Teachers in rendering in their quarterly reports.

School No. XV.—Since the last anniversary, one hundred and thirty-six scholars, from the age of four to fifty years, have been admitted.

The school at present consists of one hundred and seventy-two scholars, who are regular attendants; sixty have advanced from the alphabet to reading God's holy word. The scholars in general exceed our most sanguine expectations. Some of the classes, in their search through the Scriptures of truth for the answers to M'Dowell's Questions, have expressed their admiration of the wondrous works and goodness of God; and we have heard sentiments of gratitude lisped from their infant tongues to the great Redeemer of mankind, for protecting and preserving them from day to day. Two of the teachers and one scholar have been brought from darkness to light, and enlisted under the banners of Christ Jesus.

School No. XVI—attached to the new Presbyterian Church in Broome street.—The Superintendent of school No. 16, regrets that for want of timely notice she is unable to make out a correct statement of the improvement of the school during the past year. Since the last annual meeting we have been placed in various, and trying circumstances. For three months we were destitute of a room to teach in; and during a

part of the summer it was almost impossible to obtain a sufficient number of teachers. Several attended two or three weeks and then left the school. But through the kind providence of our *Heavenly Father*, the school is at present supplied with teachers who take a deep interest in the welfare of the children. Two of the teachers have become hopefully pious within the last six months, and have made a public profession of their attachment to the Redeemer, by uniting themselves with the church recently organized in this place. At times a general seriousness has prevailed among the children, but no instances of conversion, though some are still anxiously inquiring after the way of salvation.

School No. XVII.—It is with the liveliest emotions of gratitude to God, who has been our stay and support, that we present our third annual report.

During the last year forty have been received, and six dismissed. The number registered is one hundred and fifty. From sixty to seventy attend regularly; these are divided into ten classes, under the care of one Superintendent and ten Teachers. A meeting for prayer has lately been established, and a sense and taste for religion, and aspirations after heavenly things, have been excited in many youthful breasts; and impressions have been made which justify the most pleasing hopes with regard to their immortal welfare.

School No. XVIII.—In being called on for a third annual report of our Sabbath school, we are strongly reminded of the swiftness of time, and the speedy approach of that day "when God will bring every work into judgment with every secret thing, whether it be good or whether it be evil." With a view to this, and in compliance with the rules of our union, we proceed to report—that during the past year we have admitted one hundred and forty-six scholars, viz.:—five white adults; one hundred and eighteen children; twenty-three coloured and 12 adults. Only six have been regularly dismissed. The number that steadily attend are about eighty.

A meeting for prayer was established last July by a few of our teachers, permitting those of the children who wished, to meet with them; and is still continued. In January last, at a meeting of the teachers for the purpose of electing a Superintendent and transacting business relative to the school, it was agreed to constitute themselves into a society, the object of which is, to raise a fund for the education of a heathen child, and to inculcate in the minds of the children under their care a disposition to do good, as the Lord shall give them ability.

School No. XIX.—*Greenwich village.*—In presenting our annual report, we are sorry to state that it is not in our power to give as accurate an account of the state of the scholars as we would wish. We have received during the past year, as near as can be ascertained, eighty-one scholars; the present number

on the class papers is ninety-eight; nine of which are coloured adults, seven coloured children, and eighty-two white children. About sixty attend regularly.

School No. XX.—The Sabbath School at Harlaem cannot boast of an increase in numbers, but thanks to our blessed Protector, we can bear our full share of testimony to the increasing good effects of Sabbath school institutions in general, and in our little village in particular: the moral character of which has been much improved if not totally changed, since their attention has been called to the Sabbath school, where religious instruction is combined with teaching to read the word of God.—Let our prayer be, that no mixture of the water of life may be permitted to flow through these streams of religious instruction.

School No. XXI.—Has registered one hundred scholars, of whom from sixty to seventy regularly attend. Our school continues to wear a very pleasing appearance. The Teachers continue diligent, and the Superintendents feel cheered in the performance of their pleasing duty.

School No. XXII.—Report, that during the year, twelve adults and twelve children have been admitted; forty may be considered as scholars, and are divided into five classes, two of which read in the Bible; but not more than twenty attend regularly; they are instructed by one Superintendent and four Teachers.

School No. XXIII.—School No. 23, consists of one hundred scholars. From fifty to seventy attend; they are divided into twelve classes, conducted by a Superintendent, Secretary, and eleven Teachers. Four hundred and fifty-three divine songs; two thousand verses of Scripture, four thousand six hundred and twenty-five answers in Catechism, have been committed to memory during the year.

(To be concluded in our next.)

A NARRATIVE OF THE STATE OF RELIGION,

Within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, New-Hampshire, and Massachusetts Proper, during the last year.

The Church of God, that has been bought with the blood of our Lord Jesus Christ, is the most interesting community on earth. With its prosperity and happiness, the Triune Jehovah has identified his own honour and glory. A community, so dear to God, and so intimately connected with the highest interests of our fellow men, cannot fail to command the best wishes and the fervent prayers of all who feel a genuine friendship to the Saviour. 'Tis therefore, that the General Assembly, confident that the churches under our care feel a deep interest in the peace of Zion, would communicate to them a summary view of the state of re-

ligion within our bounds, and of the churches in connexion with us, as shown from the reports presented by the several Presbyteries, and those of the General Associations of Connecticut, New-Hampshire, and Massachusetts.

We have, perhaps, never, dear brethren, been called to address you, when we had fewer causes of mourning and grief than at present. But whilst, to a very pleasing extent, believers honour their profession, by a godly conversation, and sinners pay a decent respect to the external institutions of religion; yet, there are many things to deplore.

That which most tenderly affects our hearts, with respect to those who have publicly professed themselves attached to the divine Saviour, is coldness and formality in their religious duties; and too much of a disposition to conform to the fashionable customs and amusements of that portion of the community who know not God, and have no love in their hearts toward the Lord Jesus Christ. Such professors seem to have forgotten that their divine Master has distinguished his people, by calling them the "salt of the earth" and "the light of the world." A recurrence to the season when first they espoused the cause of the Saviour, and a recollection of the feelings that then agitated their bosoms, the love that inspired their hearts, will happily serve to arouse them to more vigorous action, to increase the ardour of their devotion, and to make them feel a more deep and affecting concern for the spiritual and eternal well-being of their fellow-men. We would most tenderly exhort those, to whom this reproach can, in any measure attach itself, to remember their first love, and to return to it; to recollect with what emotions, on the day of their espousal, they gave their whole soul to the Saviour; and how they exhorted others to come, and taste his grace and feel his goodness.

In addition to the cause of humiliation to which we have alluded, we are under the painful necessity of observing, that those gross vices, which have so long been the curse of society, and the disgrace of the human character, still exist, and are practised in many portions of our country. The excessive use of ardent spirits, in many places, is yet to be deplored; as well as the profanation of the name and Sabbath of the Lord. We would, however, observe, with sentiments of the most profound gratitude to God, that the presumptuous and wanton habit of profane swearing is, to a very happy extent, abandoned by almost all classes of the community, who have any true respect for themselves. In some places there are also those, who waste their health and dissipate their property, and put to hazard the happiness and dearest comforts of their families and friends, by devoting themselves to the demoralizing and iniquitous practice of gambling.

Infidelity, as formerly professed in our country, can scarcely be said to exist. The Arch Deceiver of our fellow men operates

now by more specious means: he leads men to substitute the *name* of religion for religion *itself*; and would make them contented with the external habiliments of virtue, with a kind of formal religion, not legitimately founded on a knowledge of the grand and sublime doctrines of the Gospel, whilst they are destitute of the power of vital godliness. Affecting liberality of sentiment—enlarged views—expansive feelings of benevolence—and such ideas of the nature and perfections of God, as would seem to imply, that sin is rather an infirmity than a crime; whilst their hearts are bitterly at enmity with the soul-humbling and self-denying system of the Gospel. “With names of virtue they deceive,” “and cheat the soul to death.” Insidiously pursuing their designs, they court the darkness and plot against the truth; yet it affords matter of congratulation, that it is the promise of Jehovah, when “the enemy cometh in like a flood, the Spirit of the Lord” in due time, “shall lift up a standard against him.”

We have the happiness to live in a day, brethren, when the Captain of our salvation in a distinguishing manner, is marshalling his *mighty host*, and preparing for the moral conquest of the *world*. The grand contest that has been so long conducting, is drawing rapidly towards a termination, that shall be infinitely honourable, both to our glorious Leader, and to those who have fought under his banner. Not a finger shall be lifted, nor shall a devout aspiration heave the bosom of a single son or daughter of man, to contribute to the advancement, or plead for the glory of the kingdom of the Messiah, that shall not be met with the smiles and crowned with the blessing of God. This remark is justified, by the interesting facts that have been presented to the General Assembly, in the details of the several Presbyteries. No design has been formed, in any part of our bounds, to advance the kingdom of Christ, to extend the knowledge of God, and to promote the best interest of men, that has not been succeeded with the Divine blessing. The prayers of God's people are scarcely uttered, before they are answered, and an effort is scarcely made, before it is successful. The experience, which our churches have thus had, of the goodness of God, should stimulate to continued faithfulness and exertion. The rising glory of our Zion cannot fail to command our attention, and inspire our hearts with gratitude.

But to what are we to attribute, under God, this happy state of things? this animating prospect? To the faithfulness of Ministers in preaching the Gospel, the fervency of their prayers, and the constancy of their labours to promote the highest good of their beloved people—To the fidelity, and zeal, and charitable exertions of the professed friends of Christ, exhibited in the numerous institutions of Christian philanthropy and benevolence, that have been organized in all parts of the United States—And to that spirit of Christian liberality with which God has been

pleased to inspire men of talents, and wealth, and influence among us, to give of their property, and throw the weight of their character into the scale of truth; thus advancing the benign system of the Gospel, which is so happily calculated to meliorate the moral condition of man, and to qualify him for usefulness here, and glory hereafter.

It is with peculiar pleasure, that we would inform our dear brethren, in different parts of the Church, that the Ministers of Christ are labouring, with increasing diligence and success, in the common vineyard of our Master; and that a very happy spirit of forbearance, tenderness, and harmony, generally prevails. That where the grand and distinguishing doctrines of the Gospel, have been most clearly exhibited, they have been attended, more or less, with the divine blessing. These doctrines have been—The absolute sovereignty of God, in the control, and final issue of every event, both in the natural and moral universe—The total moral depravity of the human heart—Salvation, by the free and sovereign grace of God, exhibited through the infinite righteousness and sacrifice of his Son—And the free and unbounded offer of mercy, to *every* guilty descendant of Adam, by which the judgment of God in the destruction of the finally impenitent is vindicated, and their misery and their ruin are chargeable *wholly*, upon their own *unwillingness* to accept of the merciful *provision* made in the Gospel. These truths have been accompanied with the divine blessing, and the spirit of God has graciously visited many of our churches and congregations, with his renewing and consoling influences, gladdening the hearts of the friends of the Redeemer, and putting a song of praise into the mouth of those who before were strangers and enemies.

It cannot fail to cheer the heart of every friend to religion and morals, that, without an exception, the reports of the several Presbyteries, represent the cause of evangelical truth, as attended with a gradual, but uniform success. On almost every section of our Church, has God been pleased to bestow some refreshing showers of grace. And although it does not appear, that he has, in any instance, displayed such wonders of mercy, as in former years; yet, we cannot but indulge the fond hope, that during the past year, the accessions to the Church, have, on the whole, been about as numerous as at any former period. The great and permanent interests of religion, have undoubtedly, during the last year, been more extensively secured and promoted than heretofore. But our Heavenly Father has not suffered a whole year to pass over us, without imparting to us some rich tokens of his tender regard, by extending to some of our churches the *special* influences of the Holy Spirit. The congregations of Bloomfield, Pennfield, and Risa, of the Presbytery of Ontario—Prattsburgh, of the Presbytery of Bath—Ulysses, of the Presbytery of Geneva—Bridgewater, Vernon, and Verona, of the Presbytery of

Oneida—De Kalb, Russel, Blacklake, Stockholm, and Hopkinton, of the Presbytery of Champlain—Rallston, in the Presbytery of Albany—and Aurora, of the Presbytery of Cayuga, have all of them been visited with more or less of the *special* influences of the Divine Spirit. In the Middle, Southern, and Western sections of our Church, we notice as places that have been *specially* visited, Westfield, Jersey City, North Hardiston, New-Foundland, Stony Brook, and Long Pond, in the Presbytery of Jersey—Columbia, in the Presbytery of New-Castle—York, and Chester, in the Presbytery of Concord—Huron, Florence, Bath, and Atwater, in the Presbytery of Portage—Waterford, in the Presbytery of Erie—several congregations in the Presbytery of Union—and Braceville, Sharon, and Geneva, in the Presbytery of Grand river. In Parsippany, in Jersey Presbytery, and in several congregations in the Presbytery of West Lexington, have been gathered to a very pleasing extent, the fruits of past revivals.

In the vicinity of Portage Presbytery, are settled, the Mohawk and Wyandot Indians, on Sandusky river, who have been visited by a member of that Presbytery, for the purpose of inquiring into their present moral state and condition, and ascertaining their views and feelings with respect to Christianity. The result of this inquiry was highly gratifying, inasmuch as the former appeared willing to have schools established among them, and both were extremely anxious to be made acquainted with the Gospel. Several among them were supposed to have become the hopeful subjects of a change of heart.

(To be concluded in our next.)

Extracts from the Second Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society.

To the Schools of Trinity, St. Mark's and Grace Churches, and St. Paul's and St. John's Chapels, which were stated, at the last report, to be in union with this Society, the Managers are happy to note, that there has been added a very flourishing School, consisting of a male and female department, formed in the newly organized parish of Zion Church.

The following account of these several Schools is drawn from the reports of their respective Directors, made to the Board of Managers at their late meeting. The Schools will be arranged according to the number of their scholars respectively.

The first that presents itself according to this order, is the school of *St. John's Chapel*. The state of the male department will be seen by referring to the following extracts from the Report of the Directors.

“During the last year the state of the school has been generally

equal to the preceding year. The number of attending scholars has not been uniformly the same, but the average for the whole year exceeds eighty boys."

In the female department of the same school, the number of regular attendants has increased, and the general improvement of the children is such as to afford the highest gratification to their Teachers, and amply compensate for the time and attention so cheerfully and unremittingly devoted to their welfare. The school at present consists of one hundred and thirty-nine white girls, and thirty-seven coloured women and children, divided into thirteen classes.

It is an earnest of the valuable accession we have, in the newly formed school of *Zion Church*, that it has entitled itself to the second place in the order of this report. The male department was opened on the 3d of January, 1819, with sixteen scholars and two Teachers. Since that period it has been gradually increasing, and is now in successful operation, with two Superintendents and sixteen Teachers, and the names of one hundred and fifty scholars on the Numerical Register, between fifty and sixty of whom attend regularly.

The female department of this school commenced the 31st of January, 1819. The number of scholars placed under its care since that period is one hundred and eighteen of whom forty-eight attend regularly.

They are under the care of seventeen young ladies, who are regular in attendance, and persevering in their duties.

The coloured class is under the care of two of the ladies, and consists of twenty-one. Their improvement has been very satisfactory to their Teachers.

Of the male department of *St. Paul's Chapel* school, we have obtained the following information.

"During the last summer, and throughout the winter, the male department of the Sunday school attached to *St. Paul's Chapel* experienced considerable reduction in its number of scholars. It is pleasing, however, to add, that the school is now increasing: the number of scholars attending is between forty and fifty; and the perseverance and assiduity of the Teachers, aided by a visible increase of interest among the Directors, will, no doubt, add much to that number.

"Female school. From January, 1818, until July and August in the same year, between sixty and seventy regular scholars attended. The number was afterwards reduced to about forty. This school now consists of about fifty."

In the female school of *Trinity Church* there are seven regular classes of whites, and four of coloured. Four classes of whites read, learn Catechism, and study Bible Questions; also two coloured classes perform the same. Every fourth Sunday these classes are examined upon the above mentioned lessons.

About forty-seven scholars attend regularly ; of these twenty-three are white, and twenty-four coloured children. Twenty-eight are capable of reading the Prayer Book, and joining in with the services of the church.

At present there are eight Teachers, and one Assistant ; three Teachers having been prevented from attending during some weeks.

In the male school of *Trinity* and *Grace Churches* there have been added, since the last report, eighty-six scholars. Forty-six have been discharged.

The present number of scholars is sixty-five ; viz. forty-four whites and twenty-one blacks. Of this number about forty-six are regular in their attendance.

The schools in connexion with *St. Mark's Church* have, from various causes, very much diminished since the last report. The whole number of scholars being now reduced to somewhere about fifty. The principal cause of this is the want of sufficient voluntary aid ; the number of young persons in that parish, especially of males, qualified to take an active part in the school, being very small.

From the female school of *Grace Church* the following report has been received.

"About one hundred and fifty scholars have been admitted into the school, since its formation in 1817 ; of which but a very small proportion has ever attended. The number of scholars who have been, at any one time, in regular attendance, has rarely exceeded thirty. The size of the school may be accounted for, in some measure, by its local situation, in a part of the city where comparatively but a small number of the poorer classes are to be met with ; and also by its being the last formed in the lower churches."

From the above statement it appears that the aggregate number of scholars at present regularly attending the several schools in union with this Society, is six hundred and fifty-four, viz. two hundred and seventy-three males, and three hundred and eighty-one females.

It ought, in justice, to be stated, that the very general change of residence, and the difficulty of ascertaining, for some time, whether the scholars have removed, always produce a temporary diminution of numbers at this period of the year.

The reports of the schools above detailed, afford much matter for commendation and encouragement.

Extracts from the Second Annual Report of the Philadelphia Sunday and Adult School Union.

Since our last Report was published, the number of schools belonging to the Union has greatly increased.—Eighty-four have been added to our list in the course of *twelve months*. The whole number now on the roll is 129 schools. These contain 10,550 white children; 377 white adults;—663 black children, and 716 coloured adults;—making in the aggregate 12,306 learners, who constantly receive instruction from 1,431 teachers, of whom 631 are males, and 761 females.

Our internal operations have likewise been considerably extended during the last year. The following is a catalogue of the articles which have been printed for the Union: 32,000 premium books; 10,000 copies of a Sunday School Spelling Book; 6,000 alphabetical cards; 3,000 class papers; 500,000 red and blue tickets; 10,000 addresses to parents; 1,000 internal regulations for Sunday and adult schools; and 1,000 copies of the First Annual Report. A large edition of a hymn book may be expected shortly.

[With the following remarks the managers conclude their Report:—]

Our Corresponding Secretary has lately received a friendly communication from the London Sunday School Union, with a parcel containing copies of several useful little works recently published. Affectionate intercourse is desired by both institutions, and the officers of each express their conviction that much benefit would mutually result from it to our great and good cause.

Brethren, let “us work while it is called to-day.” Time is short, and much is to be done. Our fellow labourers are leaving us, and entering the eternal world. Many who formerly united their exertions with ours, have been by death called away from the field, and taken to those abodes where they can be useful no longer as instructors, patrons and promoters, of Sunday schools. That zealous Minister of Christ, and faithful friend of Sunday school children, who had the honour of introducing the present system of Sunday schools into the city of Philadelphia, and even into the United States, has finished his labours, and gone to enjoy his reward. The Rev. ROBERT MAY is dead! India—thousands of whose sons and daughters he collected round him, and taught the salvation of Jesus—has furnished his grave. His name will long be revered. His praise is in all our schools. “Babes and sucklings,” children and youth, both in this land and among distant heathens, view him as the best of all their earthly benefactors, and erect to his memory a monument of gratitude and love. His death calls loudly to each of us, “what thou doest, do quickly.”

Third Annual Report of the New-York Female Auxiliary Bible Society, April 13, 1819.

At this third meeting of the New-York Female Auxiliary Bible Society, the Managers report, that since the last anniversary of this Society, they have sold Bibles to the amount of \$31,36; that they have paid to the Treasurer of the American Bible Society \$900; that they have made a donation to the Sabbath School Union Society of 150 Bibles and 100 Testaments; also a donation of 50 Bibles to the Sabbath School City Committee; and that they have distributed gratuitously 300 Bibles.

The Managers cannot do justice to their own feelings, without taking particular notice of the efforts made by "The New-York Female Juvenile Bible Association." This Society is composed of children and youth, who would emulate the zeal and perseverance of riper years, in giving the word of life to those who are "sitting in the region of the shadow of death." During the month of October last, they became Auxiliary to this institution, and have contributed to its funds \$109. If such are the efforts of childhood, to what results may we not look, when years shall have extended their views and confirmed their virtue! It was not in vain that the blessed Redeemer said, "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." "Out of the mouth of babes and of sucklings strength is ordained, praise is perfected;" and as another indication of the day of glory, their voice is heard in the living Temple, "Hosanna to the Son of David."

The Managers cannot yield the occasion which this Report gives, without expressing their increasing conviction, that the grand design of our National Institution is best accomplished by the establishment and support of auxiliaries; especially as it affords us, though on a more limited scale, an opportunity of doing something in the great cause. Though our efforts are so small, as alone not sensibly to affect the vast operations and high prosperity of the parent institution; we are yet aware that efforts like these, multiplied and concentrated, have furnished the materials, and reared this mighty fabric, in honour of the Bible, and the glory of God. We are also aware of encouragements to proceed in this momentous work, arising not from our auxiliary character and circumstances, but from the good which we hope has been done—encouragements sufficient to reward our zeal, and stimulate us to ten-fold exertion.

Though the effects produced by the distribution of the Bible, among those called Christians, be not as visible and striking as those which frequently attend its circulation among the heathen: they are no less deep and powerful: though less remarkable in appearance, they are no less so in fact.

The efforts of the Managers have been chiefly confined to the circulation of the Holy Scriptures among the destitute of this city. And while they have been dispensing the precious gift of heaven, to the ignorant and the afflicted, it has become more precious to themselves; they have realized its value more while witnessing the divine consolations which it has power to give; knowing that it can enrich the children of want and sorrow, and inspire a soul, who otherwise might have departed "without hope and without God," with the assurance of immortality and heaven.

Among a number of instances that might be mentioned, proving the happy effects of such distribution, upon the smallest scale, one or two may not be impertinent.—A Bible was sold at a reduced price to a Tayloress who boarded in the house with several apprentice boys; one of them having seen it, became very anxious to obtain one on the same terms, and soon saved from his small earnings a sufficient sum for its purchase. He began to be serious, and kept his Bible constantly with him while at work. His associates, in the same occupation, were thoughtless, profane, and constantly disposed to ridicule the book he so much prized. One of them particularly, more wicked than the rest, used to take it up frequently and read a passage for sport, or something worse. At length, however, the truth became too powerful for his depraved heart,—he began to reflect upon the sin he was committing,—soon solicited the boon for himself,—ceased all profaneness, and in connexion with the owner of the Bible, succeeded in making it fineable for any one of their number to utter an oath. The effect, upon the whole, has been remarkable; and several, we hope, are truly anxious and sincerely praying to be made "wise unto salvation."

The following instance affords the most powerful argument for *translating* the Scriptures. It is not easy to describe the eagerness with which we have seen this blessed book received by a poor German.—He was on a bed of sickness, far from his home, and possessed only of a prayer book, in his native language, for he could read no other. This book was interspersed with passages of Scripture, which he embraced as a revelation from the most High God. When informed that perhaps the whole Bible in the German language could be procured for him, had we promised bread to a starving man, he could not have been more eager to receive it; and when the book was obtained, one who visited him from time to time in his poor dwelling, and afterwards in the hospital, always found him absorbed in reading it. He wept over the sacred pages: embraced the gracious promises, and under the influence of the Divine Spirit, meekly submitted himself in poverty and suffering to the will of God.

The Managers, while they rejoice in the privilege of co-operating as auxiliary, congratulate the Society on the progress of this

mighty work; and humbly pray for that glorious period when "they shall not teach every man his neighbour, and every man his brother, saying, *know thou the Lord*; when all shall know him, from the least unto the greatest.

First Report of the New-York Female Juvenile Bible Association.

The Managers of the New-York Female Juvenile Bible Association, in presenting their First Annual Report, are humbly sensible it cannot be very interesting from its magnitude; but alone so, from its being an effort by the young, to join their cheerful endeavours in aid of more powerful institutions, to spread abroad the holy Scriptures.

It is the peculiar glory of the Christian religion, to have introduced among mankind a spirit of benevolence, sympathy, and charity. The Christian, being a child of mercy, has learned in the school of Christ to show mercy to others; and we are persuaded that it is the greatest of all charities to send the word of God as a messenger of heaven, to those who are destitute of it.

Under the influence of these heavenly principles, we trust our Association was formed; and although we cannot say we have done much, yet, we can say we have cast our mite into the treasury of God. We are very sensible, that to the poor, especially, when laid on a bed of sickness, or immured in a prison, mere alms, to the sustenance of temporal life, cannot always reach the case of the sufferer, to bring to them solid peace. "The balm of Gilead, and the physician there," are needful; pardon of guilt by the blood of Jesus, consolation by his spirit, and the hope of that rest which remaineth for the people of God; are the only real "glad tidings" for the habitation of wo.

Since the Association was organized, in June last, 114 annual subscribers have been obtained, and the sum of 109 Dollars has been collected, and paid to the society to which we are auxiliary.

And, trusting in the Divine goodness for future aid, and an increasing excitement in this good work, we trust to go on in our endeavours to promote his glory, in making more extensively known his revealed will. And may he accept the offering, and follow it with abundant blessings!

Departure of the Missionaries.

On Tuesday forenoon, the brig Indus, Captain Wills, for Calcutta, having on board Messrs. Woodward, Winslow, Spaulding, and Scudder, with their wives, sailed from Russell's Wharf to the outer harbour—and on Wednesday morning at 4 o'clock, weighed anchor and proceeded to sea. Previous to her sailing, a large number of the friends of the Missionaries, and a crowd of spectators assembled on the wharf. An appropriate hymn was

sung—after which the Rev. Dr. Worcester offered up a solemn, impressive, and deeply affecting prayer, in behalf of these devoted servants of their Lord, and for the success of their gospel labours among the heathen. The moment of separation now arrived—and the many adieus that were given, and tears that were shed, evinced how closely the bonds of Christian affection are drawn around the heart. The scene was indeed solemn, and we trust the impression it made will not soon be effaced from the memory.

Christian Watchman.

Baptist Missionary Society.

We are happy to announce to the Christian public, that a Convention of regular Baptists assembled at Concord, N. H. on Wednesday the 2d instant, and constituted a Society denominated the "New Hampshire Baptist Domestic Mission Society." Rev. Ferdinand Ellis preached on the occasion from Matt. xxviii. 19—"Go ye therefore, and teach all nations."—After the Sermon, the following gentlemen were elected to fill the several offices of the Board. Rev. Otis Robinson, of Salisbury, President; Rev. Ferdinand Ellis, of Exeter, Vice-President; Rev. Charles O. Kimball, of Methuen, Mass. Secretary; Deacon William Cate, of Salisbury, Treasurer; and Rev. Messrs. Daniel Merrill, of Nottingham-West, Matthew Bolles, of Milford, John Gibson of Weare, William Taylor of Concord, Henry Veazey of Bow, and Phinehas Richardson of Gilmanton, Trustees.

It is devoutly hoped, that all the Baptists in the State will patronize this important institution, which promises so much good in advancing the glorious cause of a blessed Redeemer. This they now have an opportunity of doing, both by their fervent supplications to the Throne of Grace, and by contributing of such things as God in his bountiful providence has committed to their trust. Yes, let them, by their regard to the best of causes, for the honour of God, and their own present peace and happiness, be entreated to come forward, and by contributing according to their ability of what God himself has put into their hands, aid in promoting that glorious cause, for which the immaculate Lamb of God spilled his blood on Calvary's cross.

Ibid.

REVIVAL OF RELIGION.

Extract of a letter from a gentleman in Charleston, S. C. to his friend in this town, dated May 12, 1819.

"I have some good news to communicate to you. Dr. P. has just returned from *York District*, where the Lord has appeared by the outpouring of his Holy Spirit. About four hundred persons are rejoicing in the hope of an interest in the Saviour. One hun-

dred and twenty had united with the church, and it was expected that about the same number would publicly make a profession of religion the Sabbath after Dr. P. left there."

Christ. Mes.

New-York, June 1, 1819.

MR. GRAY,

The accompanying Address, which the Rev. Mr. Seidel of Bethlehem, Pennsylvania, has desired me to request the favour of you to publish in the Christian Herald, shows the mode which has many years since been adopted by the Missionaries of the United Brethren, to make their Indian converts acquainted with the history of the life of Jesus Christ. This "Harmony of the four Evangelists" is, strictly speaking, "the holy Scriptures without note or comment." Yet being a compilation of different parts of Scripture, the Bethlehem Female Missionary Society believed that they could not with propriety ask the American Bible Society to print it for them. In their zeal, they have resolved therefore to undertake the work themselves. And they most respectfully solicit the assistance of their fellow Christians in the execution of it.

I am, with all regard, Sir,

Your most obedient humble servant,
BENJAMIN MORTIMER.

To all who love the Lord Jesus Christ in sincerity, and endeavour to make known his deeds among the people, his saving health among all nations.

THE Bethlehem [Pennsylvania] Female Missionary Society, having undertaken to print the *Harmony of the four Evangelists, in the Delaware language*, for the benefit of the Indians; but finding their funds inadequate to defray the whole expense attending the same: hereby respectfully solicit the aid, either by contribution, or annual subscription, of all those who wish well to the cause of the propagation of the Gospel among the heathen. The work contains all that the four Evangelists have recorded concerning Jesus Christ. All their relations are brought together in one narration, and no circumstance is omitted; but that inestimable history is continued in one series, *in the very words of Scripture, and without any comment whatever*. The translation was made by the late Rev. David Zeisberger, who laboured as a Missionary among the Delawares, and other tribes, with distinguished faithfulness, zeal and blessing, for more than forty years. It may be considered to be a standard work; as the united testimonies of a number of Delaware Christian Indians now living; of the Missionaries who reside among them, who use this translation constantly; and of the Rev. John Hecke-

welder of this place, who lived for many years among the Indians; all concur in pronouncing it to be correct. The venerable Rev. Mr. Heckewelder has kindly undertaken to revise the work while printing. It is intended to commence the publication as early as possible. Those friends to the Missionary cause therefore, who may be inclined to assist in the undertaking, are earnestly requested to forward their contributions to the Rev. Benjamin Mortimer, No. 104 Fulton-street, New-York, the Rev. William H. Van Vleck, No. 74 Race-street, Philadelphia, or the Rev. Charles F. Seidel, President of the Society, Bethlehem.

Bethlehem, 24th May, 1819.

FOR THE CHRISTIAN HERALD.

THE SABBATH.

DEAR is the hallowed name to me,
When village bells awake the day,
And by their sacred minstrelsy,

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Bethlehem, 24th May, 1819.

FOR THE CHRISTIAN HERALD.

THE SABBATH.

DEAR is the hallowed name to me,
When village bells awake the day,
And by their sacred minstrelsy,
Call me from earthly cares away.

And dear to me the winged hour
Spent in thy hallowed courts, O Lord!
To feel devotion's soothing power,
And catch the manna of thy word.

And dear to me the loud amen,
Which echoes through the bless'd abode
Which swells and sinks and swells again—
Dies on the walls, but lives to God.

And dear the simple melody,
Sung with the pomp of rustic art;
The holy, heavenly harmony,
The music of a thankful heart.

In secret I have often pray'd,
And still the anxious tear would fall;
But on thy sacred altar laid,
The fire ascends, and dries them all.

Oft, when the world with iron hands
Has bound me in its six-days' chain;
This bursts them like the strong man's bands,
And let's my spirits loose again.

Then dear to me the Sabbath morn,
The village bells, the shepherd's voice;
These oft have found my heart forlorn,
And always bid that heart rejoice.

January 20, 1819.